

Boston Recorder.
THURSDAY, DECEMBER 5, 1844.
DEMANDS OF UNITARIANS UPON THE ORTHODOX.

On the subject of orthodox exclusiveness, the Register has some remarks of which we have not yet taken particular notice. He speaks of the numerous sects into which communities are divided, and of the difficulty hence arising, of supporting a sufficient number of religious teachers; and after rebuking the unwillingness which is manifested, to adopt measures for effecting "an innocent compromise," the Register thus discourses:

"Now this gathering of the different classes of believers into different churches, seems to be a good arrangement, when there are sufficient means for carrying it out; but the instant we begin to foster and encourage these sects, who really do not, in many things, differ. Moreover, so long as even twelve men must have a house of worship, or dispense with worship altogether, there will be many who will be deprived, year after year, of such preaching as can appeal to their consciences. The village church was not erected for them. It is not, of old, the church of the village. It belongs to a denomination. It is called the Orthodox or the Methodist, or the Baptist meeting-house. It has ceased to be a Christian temple, open for all Christians. This has been upon us for a century. And now, Christians and no right to complain, since the time is theirs. It bears peculiarly hard upon Unitarians, since, although they are willing to admit other denominations to a share in their Christian privileges, they can have neither communion, nor Unitarian teaching, for so many as will be willing to receive them, they are able to support a church and minister of their own. The denominations called orthodox will sometimes exchange, though they too much to their common detriment, must each have a house and minister: but the Unitarian is completely excluded; he is to be treated as a heretic, and though he is in the right, the pulpit will not be permitted to have any thing that shall controvert his views; and when his friend, a preacher of Unitarian Christianity, arrives in the village, he can only hear him, after the ancient manner, in his own house, and when he would confess his error, he must be told that it is quite out of the question that he can be received into the creed which he cannot sign. * * * With these results we are not chargeable. We have had no part or lot in bringing about the most unfortunate condition of things. We have not sought to set up one form of faith over all others. We have only claimed our rights as Christians.

In a compromise two prominent points are urged; first, that the Orthodox and Unitarians, instead of meeting as now, in "different churches," should come into the same house, and compose but one congregation and one church. Second, that the Orthodox and the Unitarian minister should be allowed to preach alternately in the same pulpit. These are certainly very liberal proposals, made we doubt not, with all gravity and candor. And suppose the plan to be carried out. Some expense would be saved, for many meeting-houses and ministers might then be dispensed with. Further, the Orthodox would escape the charge of bigotry, which they are never likely to do, as long as they remain a distinct sect. But these are trifles. The grand result of the proposed compromise would be, to bring Orthodoxy to an end,—to make all its distinctive doctrines disappear, and to cover the ruins with the doctrines of the liberal sect. The evangelical denominations might come together, without a denial on the part of either, of what they regard as the fundamental doctrines of the Gospel. They do in fact extend to each other those acts of fellowship which are a mutual acknowledgement of each other as Christian churches. They do this consistently, because they agree in maintaining what are deemed the essentials of Christianity.

But to admit Unitarianism to this broad platform would be quite another thing. That is a system which the evangelical churches have ever regarded as radically erroneous, and in its legitimate tendencies, most injurious to the souls of men. They still regard it, and will, till they become Unitarian themselves. He who says that Unitarianism is scriptural, and perfectly adapted in the wisdom of God, to man's moral condition and wants, is himself a Unitarian. The same remark applies to the evangelical churches. If they take the Unitarian church into their confidence and fellowship, it must be upon the supposition that it is a Christian church, holding doctrines which are essentially scriptural and therefore true. In doing this they would declare in favor of Unitarianism, and from being evangelical, would appear before the world as Unitarian churches. The Register does seem to suppose that we can admit the truth and sufficiency of their system without denying our own, but we have shown in a former article that such a thing is utterly impossible, and we will not again dwell on that point. That the evangelical churches can ever be induced thus to disown and disown the faith on which they have rested their choicest hopes, is what few will believe, and we had supposed that our liberal friends were long ago convinced that any further attempts to bring about the compromise which they so much desire would be fruitless.

But, "the village church"—"it is not as old,"—"it belongs to a denomination"—"it has ceased to be a Christian temple." And when did this happen? It is not long since there were no Unitarians in this country. As a sect they date back but about thirty years. Up to that time the Orthodox owned and occupied the "village church." But now those who had secretly cherished error began to publish it. In many of the pulpits the preaching became more and more lax, till evangelical Christians were unable to hear any thing that answered to their views, and therefore they sent out, leaving the "village church," leaving whatever property they had in the established society, leaving also in many cases, members of their own families—they went out, in the spirit of puritan spirit, caring more for truth and the pure worship of God than for their pecuniary interests, or even for their dearest friends. At great sacrifice they organized anew, and provided themselves with houses of worship, and with spiritual teachers, who would feed them with sound doctrine.

But this meeting in different churches, the Register complains, "bears hard upon all in this country." It has borne hard upon the preceding churches, but God has blessed their measures,

so that they have become many, and the feeble strong. In most cases the orthodox churches have had a surprising and a rapid growth. And now "in time," the system "bears peculiarly hard upon Unitarians," especially in the country villages, for though left with meeting-houses, funds and furniture, they have been as to the divine blessing, like the mountains of Gibea; and the old "village churches," now in most cases Unitarian wherever standing, and which the Register complains have ceased to be "Christian temples," are found to be "much too large for the congregations that drag out in them a piny, starving existence." It is not true that in every instance their progress has been backward, but if the remark last quoted from the Register applies with emphasis to any denomination, it is to those called liberal. But, with all deference we return the assertion, they "have no right to complain, since the system is theirs." Liberal preachers and teachers made the first move. They brought in a form of doctrine to which puritan piety had not been accustomed, under which puritan piety vanished,—doctrines in which the spiritually minded found nothing which they could "apply to their condition." They could not be fed with the strong meat of the Gospel, "so much as one half of a Sabbath," for the liberal folks had it all their own way. But this was a game which two could play at, and the lovers of evangelical truth, the due use of their "Christian privileges," made the second move. They built their houses and settled ministers and sat down under their own vine and fig-tree. They had such preaching as they could "apply to their condition;" and to the fact that they have had such preaching, that they have kept it unadulterated, and preserved their separate existence as churches they owe whatever of growth and prosperity they have had. And now will they go back into Egypt? Will their wills soothly rest which have been weeded in the old flesh-pots of error? Now will evangelical Christians distrust the principles and part with the doctrines, which have been to them the "armor of God" in their conflict, and which they have seen their companions in faith and labor passing in glorious triumph to their reward? All such questions have had long since, a decided and final answer, and if our liberal friends expect that answer to be reversed, their expectation must perish. In the day that the orthodox churches give the hand of fellowship to Unitarianism, in that day they are shorn of their strength, in that day their glory departs; in that day God's guiding pillar ceased to go before them. These churches know where their safety lies; they have tried their foundations; and having built securely on the rock, they will not now begin to build over on to the sand.

In a compromise of truth with error, the latter always wins. Error left to itself is weakness; allied to a sound system it takes a hectic flush, but gives the disease and gains a mortal triumph. Shall we say that the "liberal system" is weak? We believe it. Shall we say that the Register, in the name of many sympathizing friends, gives signs of deadly feeling this, and of feeling that unless this system can be brooked up by an infusion of evangelical truth, its prospects are dubious? Such is our impression, and in the desperation of this feeling the article upon which we are commenting appears to have been penned. We will give another extract. After advising his brethren in the country towns to join the orthodox congregation, and share in its expenses, "principally to bear testimony against sectarianism, to keep the great subject before all minds," he adds:

"And finally never yield, no, not for an hour if your request is denied to-day, repeat it tomorrow. If you fail this year, try again next year. Persevere, persevere. You will in the end overcome bigotry, and awaken the indifference. Let it be understood that you will petition and remonstrate to the end of your days—that if necessary your children and your children's children shall petition and remonstrate. We have great faith in this course. We believe that the time is not far distant when the Unitarian cause will be secure to have taken this step. Let us only say distinctly, emphatically, yet kindly, that while we have no wish to divide congregations, we do mean to appeal to their consciences until we have Christian ministers who will not be afraid to speak the truth, and who shall be willing to bear the censure of the world, he may be prepared for, and received to, that rest which remained for the people of God."

The convention was fully attended, some 1700 delegates having been present, and we learn from the Baltimore Sun, from which we gather the above particulars, that the proceedings of the convention are to be published in pamphlet form for gratuitous distribution.

If he would ship with him, "not to-day," was the answer; "why not to-day?" "Because it is the Sabbath." "And what of that?" "Why captain, I rather think that he who would rob God of the Sabbath, would cheat me out of my wages if he could."

Mr. Williamson said that as to stopping the canal boats altogether, the proprietors are in favor of it universally, provided it does not drive the transportation into another channel; could it be general on all the great western routes, few would object or place an obstacle in the way of it.

The following resolution was passed:

"Resolved, That in a free country, where general intelligence and virtue are essential to the purity and permanence of civil institutions, the observance of the Sabbath is peculiarly necessary, to promote the welfare of the community, and to contribute to public tranquility, and that the public conviction of moral responsibility on the part of the people, and of property, and of life, and the appropriate enjoyment and use of these blessings depends."

During the presidency of this resolution, Dr. Edwards remarked that it was the state government and the general government in its mail contracts which were the prime obstacles to the furtherance of the great object for which they had here assembled. By a report which he held in his hand, it appeared that in the year 1840, out of 1,232 contracts sent to the Auburn State Prison, 433 had been watermen, led to desecrate the Sabbath through the action of the state relative to the canals. In the year 1838, out of 1,488 persons sent to the same prison, 516 had been watermen.

On Thursday the convention met, and after discussing and adopting several resolutions, Dr. Edwards, from the business committee, reported the *Address of the National Lord's-day Convention to the people of the United States*, which was unanimously adopted. In the afternoon, other resolutions were taken up, and the closing one was:

"Resolved, That the assistance which the venerable John Quincy Adams, late President of the United States, gave to the observance of the Sabbath in the able, dignified and kind manner in which he has presided over all our deliberations; in the testimony which he has borne to the importance of the Sabbath to the social, civil and religious interests of our country, deserves and receives our grateful acknowledgment; and that we, in this convention, do solemnly resolve to transmit the same to him, with an earnest desire for his health, usefulness and happiness; and that when he shall have done with the things of this world, he may be prepared for, and received to, that rest which remained for the people of God."

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THE NORTH BRITISH REVIEW.

The third No. of this periodical has just been published. It is intended to occupy the same place in relation to the religious public of Scotland and England, that the Edinburgh Review does to the Whig party. It is not intended, as we learn from the prospectus, to be a Theological Journal. "No subject can occupy the interest of a well cultivated mind will be excluded." At the same all topics, which come under review, will be treated in their higher and more refined relations. It will not advocate the distinguishing peculiarities of any denomination, but will refer only to those great principles upon which all the evangelical communions are agreed:

"And finally never yield, no, not for an hour if your request is denied to-day, repeat it tomorrow. If you fail this year, try again next year. Persevere, persevere. You will in the end overcome bigotry, and awaken the indifference. Let it be understood that you will petition and remonstrate to the end of your days—that if necessary your children and your children's children shall petition and remonstrate. We have great faith in this course. We believe that the time is not far distant when the Unitarian cause will be secure to have taken this step. Let us only say distinctly, emphatically, yet kindly, that while we have no wish to divide congregations, we do mean to appeal to their consciences until we have Christian ministers who will not be afraid to speak the truth, and who shall be willing to bear the censure of the world, he may be prepared for, and received to, that rest which remained for the people of God."

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RELIGION IN HIGH PLACES.

Governor Bouck of New York, in his recent proclamation for a day of thanksgiving, enumerates among the blessings for which we have cause of gratitude, the "diffusive benevolence" which has led "Christian missionaries not only to labor among the waste and desolate places at home, but to go forth and proclaim Christ and him crucified, to the dark and benighted regions of the earth." And he urges that with thanksgivings, prayers be mingled—"especially that there may be an outpouring of the spirit of God, to revive pure and undefiled religion among us, the best security of our civil and political institutions."

It is rare to meet with so express a recognition of the doctrines of the apostle, and the special agency of the Holy Spirit, together with the duty of "Christian missions," in similar documents from the Executive Chancery even of New England, though we certainly have reason to complain of the present year, of a marked deficiency of respect to the peculiar truths of Christianity in any of these proclamations that we have seen. All of them are clear in their acknowledgement of "salvation by grace alone"—and none of them evince more of the spirit of evangelical religion that that which called together the congregations of Massachusetts, the last week, for the delightful duty of thanksgiving and praise.

IMPORTING GERMAN CHILDREN.—Large numbers of German children are imported into England, by a set of persons who employ them to their own advantage, but who beyond the purposes of money making, care nothing for them. The *Siamese twins*. She resides at a village called Maklong, southwest of Bangkok. She had supposed her children were dead, and was much gratified to learn that they were living in America, and had married sisters in one of the southern states. The mother it is stated had two husbands, both Chinese, and she herself had a Chinese father, so that the twins are in no sense Siamese, except that they were born from one woman.

MONET; MONEY; MONEY.—The Catholic priests are so eager for nothing as for money. They mark the price on their services, as merchants do on their goods, and the cash must be paid, or the delinquent go to perdition: \$12 is demanded by the priest for the burial of a man in good pecuniary circumstances, and \$5 for the poor. Late in Michigan, a corpse was carried from the country into town to be buried—but the poor family had not cash enough to meet the demands of the priest, and were compelled to take the body back, and bury it as they could, without the priest. Of course, according to their creed, the soul of the deceased must remain in purgatory, till money be forthcoming into the hands of the priest to deliver it.

FOR THE BOSTON RECORDER.

BURKE ON THE SUBLIME AND BEAUTIFUL.—Harper & Brothers have issued a new volume of Burke's *Philosophical Inquiry into the Origin of our Ideas of the Sublime and Beautiful*.

AMERICAN BOARD.—The receipts of the American Board, from August 1st to October 31st, were \$46,020,40.

THE MOTHER OF THE SIAMESE TWINS.—Mr. Hemenway, in his journal which has just appeared in the *Missionary Herald*, gives an interesting account of his visit to the mother of the Siamese twins. She resides at a village called Maklong, southwest of Bangkok. She had supposed her children were dead, and was much gratified to learn that they were living in America, and had married sisters in one of the southern states. The mother it is stated had two husbands, both Chinese, and she herself had a Chinese father, so that the twins are in no sense Siamese, except that they were born from one woman.

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